

GOOD
NEWVES
FROM HEAVEN:

OR,
SAFE-CONDUCT,
Discovering many Treasons and
horrible Plots against every ones
soule, with helpe from God against them,
that (escaping them all) the soule may
come safe to Heaven at last, which
else will be lost for ever.

By TIMOTHIE ROGERS
Preacher of Gods Word in Essex.

The fourth Edition enlarged.

I T H E S. 3. 5.

*I sent (unto you Timotheus) to know your
faith, lest by some means the tempter have
tempted you, and our labour be in vaine.*

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1710



TO THE RIGHT
Worshipfull and vertuous
Ladies the Lady ANNE
BROMLEY of Holt in
Worcester-shire and the Lady M A-
RIE EDEN of Ballidon Hall
in Essex, T. R. witheth
all Heavenly Hap-
pinesse.



Ight Worshipfull, I
am bold to present
unto your persona-
ges, this small Trea-
tise of good newes, a little
part of my studies, as a visible
acknowledgement of my
deepe ingagements to you
both; of which small present
I may say as *David* of his,
1 Sam. 30.26. Behold a present

The Epistle

for you, of the spoyle of the enemies of the Lord. I match you together for diverse respects: First, because you are matcht by God, aged by him in the holy profession of Religion, and my hope is of you, that you have made choice of *An-nahs* piety, *Luk. 2.37.* & *Ma-ries* portion, *Luk. 10.42.* that though you bee widowes to the world, yet virgins to God, & of the number of those five, *Mat. 25. 2.* that waite for the Bride-grooms comming. Secondly, you are matcht by the world, not onely privately in state of widowhood, but also positively in titles of honour, which the Lord sanctifie to you. Thirdly, I stand equally obliged to you both; the one of you having been a bountifull

Dedicatorie.

bountifull friend unto mee in the time of my minority, and all the while I was at the Univerſitie many years together; the other of you a munificent encourager of my labours, ſince I came into theſe parts of Eſſex. My request unto your Worſhips is, to accept of this, as a ſmall testimony of my grateful mind; my request to God is to bleſſe it to you, and to bleſſe abundantly both you and yours; and that you may either continue here as Mothers in his Iſrael, or elſe be received, (when he ſees good) as Saints and Citizens into his heavenly Jeruſalem.

From Much-
Tey in Eſſex.

Your Worſhips in all true obſervance,
TIMOTHY ROGERS.



TO MY FRIEND-
ly Neighbours, and well-
beloved Parishioners, the
Inhabitants of Much-Tey,
Salutations.

BRETHREN,
what newes? is
almost every ones
question in these
daies, abounding with such va-
riety of occasions; but the an-
swer for the most part to this
question doth not give satisfac-
tion; there being but little
newes either good or certaine,
and yet if it be certaine, and not
good, it doth not give content:
this newes which I here bring
you, is both good and certaine;
good, because it is concerning
heaven,

To the Reader.

heaven, and our safe comming
thither; certaine, because it is
brought us by letters directed
from the Court of heaven, (the
holy Scriptures) from whence
there cannot come any untruth.
Would you then heare some
good newes? here it is. And
that which is true and certain?
Doubt not of this: these things
I have lately published to your
eares, and now to your eyes, that
both may bee witnesses of the
truth of God, as also of the un-
truth and falshood of the diuel,
the world, and flesh. In prea-
ching upon the Lords Prayer
unto you, I insifted longer on
the sixth Petition than at first I
intended; for entring into the
maze of spirituall temptations,
I could not so speedily find the
way out, as I had thought; the

As

matter

To the Reader.

matter is very weighty, for how many would go to heaven, if the divell, the world, and the flesh would let them, or let them alone? which will never be: besides, this subject is not so ordinarily handled, as some other points of Christian religion are. Brethren, the unfained desire of my soule is, that your soules may be saved; meerly out of this desire have I beene content to put these notes to print, that comming thus afresh againe to your memories, they might bee more deeply imprinted in your hearts; use them well and advisedly, that thus being acquainted with the subtile snares of hell, you may escape them all, and so, though it bee very hard, get safe to heaven. I have bin larger in those temptations

To the Reader.

tations of Sathan, as being my chiefe scope; and very brieife in those of the world, and the flesh, being more usually handled, and better knowne: if you gaine any fruit hereby, thanke God for it, and remember alwayes to pray for your Pastor, that daily prayes for you, that so his labours may bee profitable among you, and effectuell in your hearts for your everlasting salvation.

An unworthy Minister of
the Gospell of Christ:
yet your loving Pastor,

Timothie Rogers.

Safe conduct for Heaven: disclosing the

Temptations of

the World

the Flesh

Remedies
against the
temptations of

Sathan
concerning

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GOOD NEWES

From Heaven.

Parishioner.

SIR, I perceive you
are bound for Hea-
ven; what newes
doe you heare I pray you?
is it possible thinke you, to
get thither in these dange-
rous times?

Pastor.

Good Newes, God bee
praised; it is not only possi-
ble

ble but certaine, if men will be at the cost and paines, which few will bee at in these daies. They thinke that heaven will come alone, and that Preachers make more adoe about it than needs; but if they will assay it, they shall finde it the busiest peece of worke, that ever they tooke in hand all their lives, and that it will cost them the setting on, before they can get heaven. But what moves you to make this question, whether it be possible?

Parish. Because they say we have so many enemies, strong & crafty, lie in wait
for

from Heaven.

for us ; and doe continually lay their ambush plots, and traps, so thick even as haile-shot in our way to catch us, that it is almost impossible for any to escape them.

Past. This that you say of our enemies is most certainly true; so that if we had no better skill than our own, it were not onely almost but altogether impossible to escape thorow them, or get to heaven; wee should be sure to lie in the dust: but our renowned and worthy Generall, the Lord Jesus, Master of the field, hath broken thorow victoriously himselfe, and made way
for

Gal. 6. 16.
Phil. 3. 16.

for his followers ; he hath provided for us safe conduct, and direction, which if we follow, safe & good: but I must be plaine with you, you must take pains & have all your wits about you; for you must go all the way by *a rule*, or line stretcht from heaven, called the *word of God*, which if you let goe never so little, you shall presently be intrapped by the enimie, where you shall be most wofully used, if not cruelly murdered: but if you will go along with me, you shall speed no worse than I do, let us keep to our direction, & then feare not,
but

from Heaven.

but by Gods grace we shall come safe to heaven, for Christ is come from heaven purposely to fetch us thither, and goes before us, and bids us follow him, so that if we come not to heaven, it is our owne fault; if we will not follow him, & do as he bids us, wee may thanke our selves if wee miscarry and fall short.

Par. Blessed be the Lord that hath sent you this day to keep me company, & go before me; for sure if I had gone alone, my soule had beene surprised and lost, though it had had a thousand lives; ô poore creature
that

that I am, ô my poore soule.

Past. Why, how now man? what is the matter? wherefore do you so quake and quiver?

Psal. 55. 5.

Parish. O my heart doth even tremble to think what horrible danger I was in, and was not aware of it.

Past. Well, bee of good cheere, feare not, hold fast by the line, the rule of direction, follow mee, let not goe your hold, & all shall be well by the grace of God.

Parish. The Lord grant it, and send us good speed: but I pray Sir, what enemies are these, that are so much spoken of?

Past.

Past. There are three great
Commanders, the Divell,
the World, and the Flesh,
all which muster together,
and marshall themselves in
battell aray against every
soule, having each of them
their severall stratagems,
most cunningly laid, and
craftily contrived; these I
shall shew you, and point
out to you as they lie in our
way, all along as wee goe:
and first to begin with the
divell who is our arch-ene-
mie, and the chieftaine of
the hellish champertrie: he
hath sundrie fearefull pro-
perties; as first, hee is very
strong & powerfull, there-
fore

*Three great
enemies of
our soules.*

1 Pet. 5. 8.

Rev. 20. 2.

Rev. 12. 8. 9

Matt. 13.
25. 39.

Job. 1. 7.

fore called a *roaring Lion*; very crafty-headed, & sub-
till, therefore called *the old*
Serpent; very malicious and
enraged (hee will yeeld to
no peaceable treaties, but
only upon condition of the
losse of the soule) therefore
called a *red Dragon*; hee is
very vigilant, and watch-
full, and so compared to
an *envious man*, that is stir-
ring by night, to sow tares
among corne, waking to do
mischief when others sleep:
he is very diligent and la-
borious, and therefore com-
pared to a Ranger, whose
walke is the world, *going*
to and fro in the earth, and
walking

walking up and downe in it,
not thinking much to take
any paines, neither is hee
ever weary thereof, that he
may destroy soules. Lastly,
he is exceeding false; *there
is no truth in him*, there is
no trusting of him: when
he speakes you fairest, hee
meanes you worst; he will
speake you faire, and cut
your throate (as it were)
deadly wound your soule.

Joh.8.48.

Parish. Oh alas, what an
horrible Monster is this,
for every poore soule to
grapple with? what! a Li-
on, a Dragon, an old Ser-
pent, an Envious man, and
all in one? Who is able
to

to fight with this beast, or to wage warre with him? surely none but Christ, and a Christian that hath Christs vertue in him. I see well it is no playing with the divell, but worse than madnesse; as all they doe that dallie with sinne, for if it be sinne, the divell is in it sure: but I pray you shew me some of his snares, and dangerous temptations.

Past. To shew you the particulars thereof were impossible, because they are innumerable; for hee tempts all persons, in all places, at all times, in all things,

things, in all actions.

First, I say, he tempts all persons, rich and poore, high and low, learned and unlearned, Princes & mean men, Preachers and Hearers, Lawyers, Merchants, Trades-men, Husbandmen, Masters, Servants, Students, Travellers, all of all conditions, of both sexes, both men and women, one as well as another; be they what they will be, hee will set upon them, and have a bout with them, he will trie a fall with them, or else he will want of his will.

Secondly, he tempts in all places, within doores & without,

1.

*The diuell
tempteth all
persons.*

2.

*In all pla-
ces.*

Jonah 2.4.

without, in the shop, in the
ware-house, in the hall, in
the kitchen, in the sellar, in
the parlour, in the barne, in
the chamber, in the closet,
in the study, in the bed, at
thy board, in the prison, &
dungeon, in the market, in
the seate of Justice, in the
Church, yea, the Pulpit, in
the fields, on the sea, yea in
the bottome of the sea, as
hee tempted *Jonah* in the
whalesbelly to despaire; un-
derground, and on the tops
of mountaines, and in the
clouds, as hee tempted our
Saviour; there is no place
free from him: and no mar-
vell, when we see him crept
into

into Paradise to our first Parents.

Thirdly, hee tempts at all times, in child-hood, in youth, in middle age, in old age; by night with sleeping dreames, and by day with waking dreames of worldly vanities; he tempts you in company, and when you are alone: hee will let you alone at no time; whether you observe it or no, he is alwaies insnaring of you. the onely difference is, when you observe him not, you are in most danger of all.

Fourthly, I say hee tempts in all things, for
B hee

3.
At all times.

4.
In all things

hee knowes how to make any thing a temptation to thee, viz. an inticement unto sinne; house, ground, land, stocke, cattle, wares, plate, jewels, money, goods, household stuffe, meate, drinke, apparell, fire, water, orchards, gardens, bookes, friends, foes, husband, wife, children, servants, there is not any of these, or any thing else, that thou canst see, touch, meddle with, or have to doe withall, but the diuell can and will, if you take not heed of it, make it a snare unto your soule, by drawing you to set
your

your heart too much upon it, to delight too much in it, and trust to it, or else to abuse it, by running into excesse in the use of it.

Fiftly, hee tempts us in all our actions: when you are well doing to draw you to doe ill; when you are ill-doing to draw you to doe worse; in buying and selling, bargaining, eating, drinking, walking, talking, in all our worldly employments hee tempts. Further also in the workes of charity, yea in the workes of piety, when wee are conversing with God in holy exercises,

5.
In all our
actions.

ercises, praying, reading, meditating, &c.

*The scope of
the Treatise.*

Thus then you see that the particulars of Sathans temptations are infinite many; but yet for your satisfaction and behoofe, I will doe what I can to lay open to you some of the chiefeſt, and draw a great many to ſome principall heads, which you being well acquainted with, may know the better how to bee directed as touching very many particulars beſides, which are reducible hereunto, or ſuch like.

Parish. I ſee now by this that you have ſaid, that I have

have beene hitherto very
foulely mistaken, and in a
great errour; for I had not
thought that every body
had beene in danger of the
divell, or troubled with
him, but onely some bad
people, as witches, theeves,
murderers and such like: as
also a few simple people
(as they are accounted)
that are said to be troubled
in minde, but none others
I thought: and I dare war-
rant you on my know-
ledge, there are aboun-
dance of the same minde
every where. Oh, how
grosely are they deceived!
but I pray proceed in your

B 3

course

course to lay open unto view some of Sathans principall temptations.

*Nine sorts of
the diuels
temptations.*

1.

2.

3.

4.

5.

6.

Past. Goe to then, I will draw them into some rankes and set them all on a row, that you may discern them the better. Sathans temptations therefore are some concerning our spirituall estate; other some concerning the holy means of salvation; a third sort touching our faith; fourthly, concerning our outward estate in the World, either of prosperity or adversitie; fifthly, touching an holy life; sixthly, temptations of evill thoughts and imaginations;

ginations ; seventhly, such	7.
as are fitted to our inelina-	
ble disposition ; eighthly ,	8.
methodicall temptations	
working by degrees ; ninth-	9.
ly, yeelding temptations,	
giving way for the getting	
of more advantage.	

Parish. What wonder-
full troopes are here disco-
vered all on a suddaine !
who would once have ima-
gined, that there had beene
so many, so closely coucht
together ?

Past. Yea, if you should see
them all you would say so ;
but alas, you see but a little
part of them, only the vant-
guard, all the rereward is

B 4 behind :

*The first sort
of temptations
of Satan.*

I.

behinde: but to come to the first troupe, and to lay open that unto you first, namely his temptations concerning our spirituall estate and condition of our soules. Thus hee tempts men diversly, and prevailes with a great many. First, perswading them that their estate is passing good, when indeed it is very bad: thus the Pharisee, *Luk. 18. 11.* *God I thanke thee* (saith he) *that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican;* whereby appears that hee thought himselfe a good and godly man,

man, making no question of it: but yet he was farre wide; for our Saviour concludes, *that hee went away unjustified*, and therefore was a wicked man. Such another was the young man in the Gospel, *Matth. 19. 20.* who thought, and shamed not to avouch, that hee had all his life *kept Gods Commandements*, and therefore could not chuse but thinke himselfe at least quit with God, and out of his danger, nay rather God in his debt, for keeping his Commandements, than hee in Gods for breaking any of them; and yet wee

B 5

know

Joh. 3. 41.

know what became of him, hee turned his backe upon Christ and heaven too, and so went away with the losse of both. Such were the Jewes that thought that GOD was their father, and said so too, braving it out with our Saviour; but hee tells them the contrary: And thus the divell deales with numbers among us in these dayes, and overcomes them; who thinke that they are in as good a case for their soules as the best, and as well in the favour of God as any other; and yet it is apparent to the contrary: for as
much

much as they were never yet hewed, and hammered by the Law; softned, and meekned by the Gospell; but still remaine the same they were borne, or worse, nothing but nature in them: carnall, worldly, prophane, loose of life, grossely ignorant they are, or at the best, coloured a little with Religion, being under the Sun-shine of it; and yet thinke themselves sound Christians, and the good people of God; nor shall all the Preachers in the world perswade them to the contrary: Oh confident people and unwise!

So

So strongly hath the divell
intangled them in this
snare, wherein hee holds
them so fast, that there is no
getting them loose, because
they will not; Oh that they
would bee willing ! what
good might be done ! that
they would think worse of
themselves that their case
might bee better, which
they must do, or else it will
never bee ; why should
they not bee willing to
come out of the snare of
the divell, wherein they are
taken captive by him at
his will ? But as the Pha-
risee, so they, thinking
themselves not so bad as o-
thers,

thers, unjust, extortioners, adulterers, &c. but as the rich man, that they keepe Gods Commandements, at least as well as others doe, therefore care not to become better, and so remain starke naught. O woefully seduced soules ! the divell hath them, and will hold them, while they are of this minde.

Secondly, others hee deales withall after another fashion; for they being in a good estate even of regeneration, hee tempts them to think they are very bad, even out of Gods favour, and in the state of damnation.

tion, rejected of God and
cast off. Thus *Jonah* being
in the bottome of the
deepe, and (as himselfe
saith) *in the belly of hell*,
chap. 2. 2. then I said I am
cast out of thy sight, v. 4. So
David, *Psal. 31. 22. I said in*
my haste, I am cut off from
before thine eyes. And *He-*
man, in *Pf. 88. 6, 7.* and ver.
14 *Thou hast laid mee in the*
lowest pit, in darknesse, in
the deepes; thy wrath lieth
hard upon mee, &c. And the
Prophet, *Psal. 77. 7. Will*
the Lord cast off for ever?
and will he be favourable no
more? is his mercy cleane gone
for ever? doth his promise
faile

faile for evermore? hath God forgotten to bee gracious? hath he in anger shut up his tender mercies? Whereby appears that he was mightily assaulted thus to thinke. And thus Sathan set upon Job by the mouth of his friends, as appears by divers passages in that booke. And thus he tempts not a few good beleivers in these dayes; taking his advantage of the tender age of some, being but lately brought to the faith, and therefore but weake as yet, and their joynts not so well settled, and therefore more easily hee

hee makes them stagger.

Others hee takes advantage against, and as it were his rise to leape upon them, from some foule sinne, and fall of theirs, so keeping them downe, and holding them under, that they can scarce discerne the light of Gods countenance or heaven, hee lies so hard upon them; and then they thinke themselves almost in hell; nay, sometimes they yeeld themselves as conquered by him who keepes them downe, buffeting themt, ill hee makes them say, O thine, thine Sathan; I yeeld, God hath forsaken mee:
and

and what a piteous case is this? But this is in their haste and sore extremitie; for GOD will not lose them so for all that.

Parish. Be there no remedies to helpe and relieve our selves withall against these temptations?

Past. Yes, God of his goodnesse hath provided well for us: this therefore you must doe, you must deale soundly, plainly, and throughly, in trying your estate, that so you may truly see and find out in what case the soule is, and in what state you stand before God; for which purpose,
you

*Remedies
sound triall.*

*Not by false
rules.*

*By Gods
word.*

you must weigh your selfe,
not in the large scales of
selfe-conceit, selfe-love,
carnall reason, &c. for
they will not cast you, un-
lesse you have some hor-
rible and hainous sinnes
sticking on you, such as
the goale claimes for its
right, no not sometimes
then neither: But weigh
your selfe with the scales
and weights of the San-
ctuary (the holy Scrip-
tures) which are like gold-
weights, which will shew
if there bee but a graine or
lesse wanting: So the
Word of G O D will cast
you, if you want but one
ace

ace of a good man, yea though you had masses of money, or mountaines of gold on your backe, and load your selfe with this *thicke clay*: as *Belsazzar* weighed in the ballance, and found too light, for all the weight of his Kingdom that lay on his backe: but if you hold weight by this ballance of the Sanctuary, all is well and good; you may be sure you shall goe for currant before God. In a word, trie your selfe well by the Word of God, which will tell you the truth; but in any case not by your owne heart, which

Hab. 2. 6.

Not by our
owne heart.

Nor neigh-
bours.

which is deceitfull above
all, it's a false measure, and
*He that trusts his own heart
is a foole, Prov. 28. 26.* Nor
yet by your neighbours;
(for the Lord seeth not as
man doth, *1 Sam. 16. 7.*) es-
pecially if they be flatter-
ers that sooth you up;
for such doe but helpe Sa-
than to set his net to catch
you. *Pro. 29. 5. A man that
flattereth his neighbour,
spreadeth a net for his feete.*
Well then, take the right
touchstone, Gods Word,
trust onely to it, which will
shew thee truely what thy
state is, and dare not to
thinke thy selfe in the fa-

VOUR

your of God, or state of salvation, unlesse the Word of God doth warrant it to thee, and give thee prooffe thereof; which if you doe, then *cast not away your confidence, which hath great recompence of reward*; hold your owne, and know your estate to be good, whatsoeuer Sathan shall suggest to the contrary.

Heb. 10. 35.

Parish. What say you of the second sort of Satanicall temptations, viz. concerning the meanes of salvation; the holy exercises of Religion, both publike and private?

The second sort of the diuels temptations.

Past. Two things he endeavours

*Two wayes
hee hinde-
reth holy
meanes.*

deavours principally concerning this matter, 1. To keepe men altogether from the use of them, or as much as he can; which if he cannot doe, then secondly, that they may abuse them to their owne destruction.

1.

For the first, if it be possible hee will keepe them from the meanes, knowing that is to worke surest for himself: there's no hope to catch the fish that will not come neere the baite; whereas if it come to it, though but to play with it, it may bee caught; so mens soules by the meanes: there-

therefore Sathan will (if hee can) keepe them away.

For the effecting whereof he useth sundry sleights, as bringing some to his bow, to dispise the meanes for the homelineffe, and seeming unsufficiencie thereof, as Preaching is but an houres talking, cold prayers, can they save my soule? and such like many (as the Israelites their light manna; and *Naaman* the common water of Jordan:) or else finding fault with Church, and Ministerie, so all must bee faulty; thus doe sectaries.

Others,

Others, though they will not seeme to despise the publike, yet the private, and familie-duties they doe, thinking them meerely needlesse and new upstart customes, thus halving with God; which the divell is glad of, hoping that all will fall to his share at last. Others, though they contemne not (they say) neither the publike, nor private, yet they thinke them not of such necessity, but they may use them at their libertie; as their apparell, to put on or leave off, as they list themselves, and as they see good.

Others,

Others, though they goe not to Church, yet as long as they read good bookes, and prayers at home, they hope God will hold them excused: yea, so the tempter tells them indeed; but God saith, *He that turneth away his eare from hearing the Law, even his prayer shall be abomination, Pro. 28.9.*

Otherwise Sathan holds men from the meanes, by laying blockes in their way, which he thinks they cannot leape over, nor remove: so with *Paul*, who was to goe to preach to the *Theffalonians*; *Wee would have come unto you,*
 C even

1 Theff. 2. 15.

even I Paul, once and again,
but Sathan hindred us: and
if hee might have his will,
whensoever we go forth to
heare a Sermon, or about
any other exercise, hee
would breake our legges
or worse.

Sometimes he perswades
people that they have very
lawfull, and just occasions
of absence, or omitting,
when it is not so; as gentle-
folkes because they have
not a compleat atten-
dance to goe in state; the
poore because they want
apparell; the old because
of their age; and the lame
because they cannot goe;
though

though neither of these but can make shift to goe further with the helpe of a beast, upon their worldly occasions, as their owne conscience tells them; and can their beasts be put to a better worke, than to helpe them to Godward and to heaven?

Others, not in Winter, the weather is so cold, and wayes so bad; nor yet in Summer, the weather is so hot. The Lawyer hath his clients to come to him for counsell: the Tradesman is going to Church to serve God, perhaps on the Sabbath-day there meets him

a chapman to buy wares,
hee can goe no further: A
crampe of cold Devotion
hath taken him, a very
lawfull excuse, for a man
must live on his trade. The
Country-man must stay at
home to watch his fruit at
time of yeare from being
stolne, or some such thing,
or hedg-keepers from brea-
king his hedges: The good
House-wife (but I am sure
bad Christian) hath her
brewing, baking, washing
in hand on that day, &c.
Thus the divell makes a
match with them, they
strike it up, contented, they
have their owne wills,
they

they lose their soules.

Others he workes upon that are of honest hearts (I hope) to withdraw them from the meanes, perswading them that they take Gods Name in vaine, because they profit not by them, and doe but increase their owne condemnation, and therefore that they were better not use them at all: thus he appeares to these in the likenesse of conscience.

Secondly, if hee can by none of these trickes prevaile, to hold men off from using the meanes, but that they will bee tampering

C 3

with

Joh. 5.

*Sundrie
fleights in
abusing the
meanes.*

with them, then will he use his skill, to make them abuse them, to their owne perdition: for Gods Word is like the poole of Bethesda, wherein one might as well be drowned, as cured; and so other holy ordinances. For the effecting hereof he useth sundry fleights, as that they shall not use them in feare and reverence, but without preparation, due regard, or understanding: 2. not in faith and confidence that they and their service are accepted with God, (that they venture,) or that through Gods blessing they shall bee effectual

all for the working of grace, (that they know not:) 3. not in lowlinesse and humility, but in pride and vaine-glory: 4. not in uprightnesse and sinceritie, but without true feeling and overly: 5. not in zeale and fervencie, but coldly, and with deadnesse of heart: 6. not with perseverance and constancie, but ficklely, and in an unsettled course.

For the better compassing of this his purpose, and that he may keepe out true grace, hee stops up the passages, and blockes up the wayes to the soule, both of

C 4 ingresse,

ingresse at the eare, and e-
gresse at the mouth : thus it
comes to passe oftentimes,
that many are at Church
while the Word is prea-
ching, which neither heare
it with their eares, nor re-
ceive it with their hearts,
nor open their mouthes
in prayer and praying
God; their mindes are so
stuffed and dammed up with
the muddie thoughts of
the world, even then, and
there. Oh simple people,
and much to be lamented,
that wilfully lose all their
cost, paines, and time in
doing something, because
they will doe it no better;
and

and at last receive for their recompence, torment in stead of thanks !

Parish. What remedies have you against these kinds of temptations?

Past. First, deeply to consider, and throughly to be perswaded of the necessity of these holy meanes. 1. In regard that G O D commands them, who hath absolute authority over us, as 2 Tim. 4. 2. *Preach the word, be instant in season, out of season, reprove, rebuke, exhort: so Job. 8. 47. He that is of God heareth Gods word: and Job. 5. 39. Search the Scriptures; ther's the word*

Three remedies against neglect of meanes.

1 Theſ. 5.
17.

preached, heard, read, and meditated upon: and further, *Deu. 6. 6. 7.* These words which I command thee shall bee in thy heart, and thou shalt teach them diligently unto thy children, (there's Catechising) and shalt talke of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest downe, and when thou risest up; (there's conference:) so Pray without ceasing; there's prayer; & so for the rest; seeing God in his wisdom hath ordained these meanes, doe not thinke them needlesse or simple: who

who can know the way to heaven better than he that is the owner of it? and what folly is't to worship a God, whom wee thinke not so wise as our selves?

Secondly, the necessity, in regard that our spirituall life cannot bee maintained without them; for as the body cannot live long without the bodily food, no more can the soule without the wholesome food and good diet of spirituall exercises, but will pine, and waste, welter away, and starve. Hence the Word is compared to *seed which begets us*, 1. Pet. 1. 23. and

Luk. 8. 55.

and to *sincere milke*, by which wee are nourished when wee are begotten, 1 *Pet.* 2. 2. For as Jesus said of *Jairus* daughter, when hee had raised her from death to life, *give her meat*; so may it bee said of those that are raised to spirituall life, give them meate; *viz.* Word, Sacraments, instruction, comfort, &c. or else they die.

2.

Secondly, consider and beleeve the utilitie and gaine hereof, they helpe to bring us to true blessednesse, and to make us thrive and prosper; as the man is said to be blessed (*Psal.* 1.)
whose

whose delight is in the Law of the Lord, and meditates therein day and night, hee shall be like a tree planted by the rivers, &c. and whatsoever he doth shall prosper.

Thirdly, as a mans good stomack to his meate is a cause of good health, and a signe thereof too, so is an hungry appetite of the soule to the meanes, a signe of some spirituall good health thereof, and doth procure it further.

As touching the abusing and corrupting of the holy meanes, the remedies are: First, beware you chop not too hastily out of your

3.

7. Remedies
against a-
buse of the
meanes.

2.

3.

your worldly matters into conference with God; some come to speake to God with their mouthes full of the World: wipe your mouth well that the draff of the world doe not hang on your lips. Secondly, put off the shooes of earthly-mindednesse, and carnall conceits; emptie your selfe well of all such matters; for if you bee stufte therewith, there will be no roome for the accessse of spirituall graces. Thirdly, looke well to your feet, *viz.* the affections of the soule, on which it either standeth or falleth, and wherewith it runneth

runneth to or from any thing, as feare, love, zeale, delight, desire, hope, &c
 Fourthly, have a sensible feeling of your owne spirituall wants, a supply whereof you seeke in those holy exercises you goe about. Fifthly, call home your thoughts from all wanderings, and fasten them with all fixednesse upon the businesse in hand; as if you would sticke the arrow in the white: so *David, Psal. 108. 1. O God my heart is fixed.* Sixthly, set your selfe as in the very presence of God, who searches and knowes the heart

4.

5.

6.

7.

heart, and lookes full upon you, desiring to approve your selfe to him alone therein, not unto man. Seventhly, know well that the outward presence, gestures, or voyce, without the consent of the heart, make no sweete or pleasing musicke in the eares of God, but a base discording sound, the sacrifice of fooles, *Eccles. 5. 1.* Be sure therefore first, to set your heart in good tune; as the skilfull Musician first tunes his instrument, and then makes musicke: and be sure to find your heart humble, and teachably softned, when

when you are to heare, that
so the sweete dew of hea-
venly doctrine may sinke,
and soake well in; then it
will roote and fructifie.

Parish. It stands with
great reason it should be so
indeed; the Lord give mee
grace to do so. Now I pray
lay open the third sort of
the divels temptations.

*The third
sort of the
divels temp-
tations.*

Past. They are concerning
saving faith; concerning
which the enemy useth a
great deale of his divellish
skill: for by how much
more rare, and precious,
excellent, and necessary of
all other things it is, by so
much the more hee envies
any

any man so good a thing; for hee knowes well, that whosoever can get it, shall bee saved by it, in spite of his malice : now therefore he falls to working, and as he will at no time bee idle, so much lesse in this case, in keeping men from faith, or at least from the comfortable use and benefit thereof, by one wile or other, if possibly he can.

I.

Many mistakings of faith.

First, therefore he pesters mens minds with manifold mistakings of faith; as Papists to thinke it to bee nothing else at the best, but generally to assent to the truth of those things which
are

are revealed concerning God and his will; nay not so much will serve turne, onely to beleeve as the Church doth, though they know not what that is; which is in plaine termes, to beleeve they know not what: and is not this a trim toy that the devill deludes them with? What, is this to beleeve (saith one) to understand nothing?

So many Ignorants and Protestants at large, thinking faith to be their good serving of God; and doing their true intent, and such like stuffe: yea and of the better sort, that have more knowledge,

*Hoc sine credere nihil
intelligere?
Calvin. Inst.
lib. 3. cap. 2.*

knowledge; to thinke it is to beleeve that all is true that God hath spoken, to professe true Religion, and live in some obedience.

Besides he deceives some true, yet weake beleevers, by mistaking of faith, while they thinke it must be a full perswasion of the heart of salvation by Christ; Well, goe to, saith hee, hast thou this full perswasion? Thou knowest in thine own conscience thou hast it not. What ! full? Nay art thou not full of doubting? Thou knowest it is so; therefore thou hast not true faith, as thou hast fondly imagined.

Thus

Thus herein the divell deals with the poore feeble Christian, as the theefe on the way with a true man, first stonieth him with a blow on his head, that hee shall not know what ground he stands on, or be able to hold his ground; and then falls to rifling and robbing him of what hee hath.

Secondly, hee troubles true beleevers, not only by mistaking the nature and definition of faith, but also by mis-judging of themselves concerning it; that they have no faith at all, no not so much as a graine
of

2.
*Mis-judging of our
selves concerning
faith.*

of mustard seede, though they have had experience and good prooffe of it in time past, yet what of that: now they are to seeke; and though they know that saving faith cannot be utterly lost; for a reall member of Christ can never become a limbe of the divell more, once Christs and his for ever: yet therefore now they thinke that that was not true faith, which yet indeed was true and good, and so is still, though now hid from their eyes by the interposition of a foggie mist, and fearefull blacke cloud of their sinfulnessse

fulnesse and vilenesse, cunningly caused by the imposture of Sathan, who setteth before their eyes, and as it were writes in text letters, the more to affright them, in the most fearefull and odious manner that he can, their wants, and weaknesses, unthankfulnesse, and disobedience toward God; yea all their sins. Oh how haynous ! how innumerable ! how often iterated ! how many waies aggravated ! against the light of nature, the light of grace, the checkes of conscience, the sweet motions of the holy Spirit ; notwithstanding
such

such gracious meanes and
so many mercies; as also
their vowes, promises, pro-
fession, and covenant with
God to the contrary: And
further the diuell affrights
them with shamefull falls
of others, better than
themselves; and therefore
much lesse shall they bee
everable to hold out; espe-
cially when disgrace, per-
secution, torments, and
death shall trie them.

Oh what heart is able to
conceive (unlesse it be such
another) what wofull per-
plexity such are in: for faith
they thinke they have it
not, indeed they see it not
now;

now; for it is under covert;
Sathan hath hunted it into
a hole, and as it were with
these his charmes conju-
red it into a very narrow
roome; but yet utterly to
expell it, hee shall never be
able, use he all his skill.

Thirdly, others, & those
not a few, nay the most in
these dayes, hee tempts to
presume of the favour and
good will of GOD unto
them, without the warrant
of the Word of God; nay
against it: they boldly per-
swade themselves, and the
divell sets them on, that all
their sinnes are pardoned,
and they shall be saved by

D Christ

3.

Presuming.

Christ, as soone, and as well as the best of them all. Oh who are so bold and confident in all the world as these? who so bold as they that are most blinde? who though they bee in present danger of fire, water, or drawne sword, or to have their throat cut, fear not, because they see not; so these, they feare nothing, they doubt not; nay never did, but had a good faith in God ever since they can remember, yea & before that too; for their faith is such a maner of thing, as was naturally bred in them: & must it not needs bee excellent ware then

then thinke you, and such as will go for pay with God, that comes out of such a stinking kennell? *who can bring a cleane thing out of filthines?* Job. 14. 4. Thus the divell flights off these, and cheats them with the counterfeite of presumption, for the currant coyne of faith; brasse for gold, a brasen-faced faith, (it may justly be called) that will not be put out of countenance by any truth, or plaine-dealing; no nor yet by all the Preachers, and Divines in the kingdome. The Lord awaken such, and make them wiser, for else the divell wil

have them, there is no shift for it.

Parish. What remedies have we against these wo-
full dangers?

*Two reme-
dies.*

Past. Wee must take the counsell the Apostle gives, *Tit. 2. 2.* to aged men, viz. to bee *sound in faith*; not as though it belong'd to them only, or that younger folke might be unsound; not f., but that the elder that have more years on their backs, & experience, might be en-
samples of soundnes to the younger; all must be sound in faith, that would be sa-
ved by faith; sound both in knowledge, judgement and
affiance.

And

And therefore secondly,
wee must prove, and examine whether our faith be found or no, not by the outside of it, for so you may be deceived as most are: faith will sometimes looke withered, & weather-beaten, and yet have good life, and substance in it, as herbes and trees in Winter; and a ship that hath bene three or foure yeares out at sea, comes weather-beaten home, but rich treasure in it; it made a braver shew when it was emptier. Sometimes also there is a gay outside, and blaze of faith in boasting confidence,

dence, but within very rottenesse, such as is the faith of presumers: you must therefore open your faith, and looke into it; search it well, and see how it is within; which if you will not do, I will not beleeeve that you have true faith; nay I know the contrary; it is but a beautifull apple to the eye, and rotten at koare. How faith is begotten, may be knowne, and differs from presumption, there are diuerse excellent Treatises in print declaring; some set forth not long since by great, and experienced Divines; one intituled *Mans*
affire

active obedience; another, *A Treatise of Faith*; a third, *The Doctrine of Faith*; with others many more, whereunto I referre you: some briefe notes of tryall you may finde in the *Righteous mans Evidence*, onely this may serve for the present; the sap & substance of faith, (which wee must looke to find) I take to be this; when a wounded soule, out of a sight and sense of its lost estate, seeing God freely, and in good earnest offering Christ unto it, makes choice of this Christ above all, as its onely remedie; when the divell raiseth a

mist in your minde, you must take the light of Gods Word, and search narrowly to finde this in your heart.

Parish. Now if you think good, say something of the fourth sort of temptations, viz. concerning our outward estate in the world.

Past. Every one as touching their worldly condition, is either in prosperity, or adversity, and the divell is provided to insnare them both wayes.

First, in prosperity, hee seekes to puffed us up in pride, and make us to swell in advancing of our selves, and

*The fourth
sort of Sa-
thans temp-
tations.*

*I.
Five wayes
in prosperi-
tie.*

and despising of others; for as full feed swels the body; so doth wealth and prosperity the soule, unlesse by a carefull use of spirituall good Physicke it be kept low: thus was good *Hezekiah* overcome; when his treasuries were full, *his heart was lifted up*, 2. *Chro.* 32. 25. and so proud *Nebuchadnezzar*: *Is not this great Babylon which I have built?* &c. and so *Uzziah*, 2. *Chro.* 26. 16. for worldly welfare is a flattering glasse of mens affections to make them thinke too well of themselves.

Secondly, he tempts men

D 5 to

to carnall confidence, and securitie; to thinke while they are in prosperity, that they shall see no change, nor know no want; they shall do well enough howsoever others speede; and which way soever the world goe, they have that that will beare them out; thus to trust to a staffe of reed: herewith *David* was somewhat intangled, *Psal.* 30. 9. *In my prosperity I said, I shall never be moved, Lord by thy favour thou hast made my mountaine to stand strong: thus Babylon, I sit as a Queene and shall see no sorrow, Rev. 18. 7.*

Thirdly,

Thirdly, so to worldlines, to set our affections too much upon earthly things, to spend too much time and thought about them: every creature you are owner of, will claime a share in the affection; they therefore that have much, & many things, are in danger to have their heart shared out amongst them. And a very easie matter it is for the full gales of prosperity, to drive us upon the rocke of presumption, or on the bogges and quick-sands of worldlineffe and carnall security; quicksands I say, because we are in danger suddenly

denly to be devoured there-
with, before we be aware.

4.

Also to carnall rejoycing,
to take too much delight
and pleasure in the crea-
tures; yea more than in our
Creator, the giver of them;
which cooles and slackens
our rejoycing in him, if not
expells it, which carnall
mirth goes accompanied
with lightnesse and wan-
tonnesse withall: as pam-
pered colts kicke up the
heelles, and full fed horses
fall to neighing, wanton-
nesse ends in wickednesse;
So *Jesurun* waxed fat and
kicked, *Deut.* 32. 15.

Fiftly, to hardnesse of
heart;

heart; for, as much handy-labour causeth an hard and brawny hand, so much worldly dealings with prosperity, an hard and brawny heart, and more unsensible of spirituall matters; who sees not this common? in all these respects well might *Salomon* say, *the prosperity of fooles destroyeth them, Prov. 1. 32.*

Secondly, in adversity, the divell tempts us; first to envie and discontent, when we see others have more, and prosper better in the world then we; so the Prophet, *Psal. 73. 3. I was envious at the foolish when I saw the*

*In adversity
the foure
waies Sa-
than tempts
us.*

the prosperity of the wicked.

2. To impatience, to murmure, grudge, and fret inwardly; outwardly to quarrell; at least to reason the case with God; so Job chap. 10. 2. *Shew me wherefore thou contendest with me; is it good that thou shouldest oppresse? that thou shouldest despise the worke of thy hands?* and in sundry other places, as chap. 6. 12. and 7. 12.

3. To distrust and dispaire; so the Prophet, Psal. 73. 13. *Verily I have cleansed my heart in vaine, and washed my hands in innocencie, for all the day long have I beene*

beene plagued, and chastened every morning: so David, 1 Sam. 17. 1. I shall now perisk one day by the hand of Saul.

4. To use unlawfull meanes for the relieving of our selves; thus hee set upon our Saviour (but hee was too cunning to bee caught by him) Mat. 4. 3. Command that these stones be made bread: so he drew Saul to sacrifice, 1 Sam. 13. 9. so to numbers of men now adaies, lye and dissemble (saith the divell) for the world is so bad, else you cannot live; steale, or else you may starve; goe to

to a Witch for helpe, &c. for there is a salve for every fore.

Parish. What are the remedies to preserve us from these snares ?

Three remedies in prosperitie.

Past. First, if you bee in prosperity, looke continually, and provide for a change, and certainly as you looke for night, even at noone when the Sunne shines brightest ; thus in health, looke for sicknesse ; in wealth for want ; in peace for trouble ; in credit for disgrace ; yea in life for death ; so *Job. 14. 14. All the dayes of my appointed time will I waite, till my change come.*

come. and chap. 3. 25. *The thing which I greatly feared is come upon mee, &c.* The Sunne will not alwaies shine, nor the tide alwaies flow.

Secondly, consider the more you receive from God, the more you are indebted to him; now the more a man is in debt, the lesse proud will he be, if he be not a foole; and the lesse will hee trust to his owne meanes.

Thirdly, *Rejoyce in that you are made low, viz. in spirit, humbled in a sense of your owne unworthinesse, Jam. i. 10. Above all things be*

2.

3.

* Nazian-
zene.

be jealous of the heart; and keepe it humble in prosperity; as that holy * man of whom it is reported, that when any thing fell out very prosperous to him, would read over *Jeremies Lamentations*; lest his heart should over-shoote with too much carnall-rejoycing.

Four remedies in ad-
versitie.

If you bee *in adversitie*, consider (*Eccles. 7.14.*) the fountaine whence it cometh, Gods love; the end whither it aymes, your good; and the manifest use thereof.

2.

Secondly, that howsoever God deales with others, yet

yet that you have more than you deserve; and rather looke to those below you, than those above you, which will make you rather thankfull, than discontented, or envious.

3.

Thirdly, let patience have her perfect worke, *Jam. i. 4.* like as a soveraigne playster (though hard to be endured) must not be plucked off, but let alone its due time, for the working of a perfect cure: and as *David, Psal. 39. 9.* *I was dumbe and opened not my mouth, because thou didst it;* so let your hand bee upon your mouth when Gods rod is upon

upon your backe: and bee not so eagerly desirous of any earthly thing, but that you can bee content to be crossed in it; for else if you be crossed you will be impatient.

4.

Fourthly, *Rejoyce in that you are exalted, viz.* to the honour of a child of God, and heavenly priviledges, *Jam. 1. 9.* Cheere up your selfe in your spirituall gaines (as worldlings doe in their worldly gettings) make merry with your spirituall stocke and store.

Parish. Proceed to the next sort of the divels temptations, and acquaint

us

us somewhat therewith.

Past. They are concerning an holy life; that is, a daily endeavouring to order our lives, according to the rule of Gods Word in all things: this holy life is the path way to heaven; which the divell therefore opposes with all his might, because he would have no body come thither. This he doth two waies: First, by holding men out of this way, which if hee cannot, then secondly, by hindering and molesting them in it, interrupting them in an holy course: the sleights hee useth for these

*The first sort
of the devils
temptations.*

*Sundrie
slights hin-
dring an ho-
ly life.
Misconceits
of it.*

these purposes are these :

1. By charming mens mindes with misconceits of an holy life ; to thinke, that to be a little sorrie for their finnes ; to have some good words sometimes ; to heare Sermons now and then ; and to bee moved at the hearing of Gods word ; and doe some good duties ; nay to live at a venture, with some generall good meanings, is a godly life ; and as for framing themselves to Gods Word, in all things to doe nothing but what that allowes, (which is an holy life indeed) that they thinke precisenesse and

and singularity ; who ever lived for a thing impossible to live so ; an uncomfortable and uncheerefull life, and a toyle most tedious; an ungainefull course, that hinders mens thriving in the world, and that of all others this is not the most happie life, but the worst life of all.

2. By discouragements, buzzing into mens mindes, that if they once begin to live thus, then they shall be counted, and called Puritans; no body will care for their company; their rich friends will frowne upon them, they shall be disgraced;

Discouragements.

ced, scorn'd, and mocked, and troden downe of every body; Go to now (saith the divell) how like you this geere? were you not better keepe an ordinary pace with your neighbours, and the most, than to out-runne them, and so to bee hooted at by them, and come backe againe with shame?

And if (for all these suggestions) hee see, that the common pace and way will not hold them, but that they will be leaping forth into better straines of holinesse, then he sends out his instruments to fall on them with open mouth, baiting them

them with reproaches, and scornes, &c. to fetch them backe againe, and prevailes over many.

3. Hee tempts men touching an holy life, by drawing them into a contrary path, *viz.* to sin, and things unlawfull; which because it is the divels plain-path, and people loather to come on, it being so evident a way to hell, (for many give backe at the sight of sinne, and naming of unlawfull, as the horse in the way at the thiefe in the hedge) therefore hee useth subordinate meanes; as ignorance of good and evill, whereby to

Drawing to sinne.

E

hood-

hoodwinke them. 2. Error, taking evill for good, and good for evill, that they shall not bee so shie, and squeamish of sinne, nor make such scruple. 3. Custome. 4. Examples, by which as strong cords and cart-ropes that hee fastens upon them, hee drawes them along to sinne, and to things unlawfull; and so to hell more smoothly.

*Abusing our
libertie.*

4. By abusing our liberty to excess in things lawfull, either to let our hearts too much upon them, or to bee immoderate in the use of them. God gives us an inch, and the divell will perswade

perswade us to take an ell;
and wee are ready in our
purschasing, building, plan-
ting, trading, bodily re-
freshings, &c. to doe as
Noah did, to plant a Vine-
yard, to drinke of the wine,
and to be drunke. Now this
know, there is nothing so
good, great, or small, which
we may and do use, but the
divell can and doth hide
himselſe in it, (as hee did in
the Serpent in Paradise;)
and therefore if you fall
upon that with full mouth,
and swallow it downe
without suspition or mi-
struſt, you will take downe
the divell withall, that is
E 2 hidden

hidden in it; and ô what a wofull thing is that ! hee will never cease working within you; so that you shall be sicke at heart after it, and have an hell in your conscience; yea and unlesse you can bring him up againe, and disgorge him by painefull sorrow, unfained repentance, and confession, hee will poyson you within, and murther your soule.

5. Hee hinders a holy life, by cunning temptations and shewes of religion, and holinesse, both generally, and in particular actions.

First,

First, for the generall course of life; what? will you needs be holy (saith Sathan) will nothing else serve your turne to keepe credit? &c. hold you then, take it you; but looke what he hath put into your hand now: what is it? nothing but an emptie shew of a godly life, I warrant you; for when hee sees men reaching after a godly life, hee quickly thrusts into their hands the shadow, and outside of it; which they, poore fooles, greedily snatch up, and hold fast; as if it were the thing indeed, though they have no substance,

*Shewes of
holinesse, in
generall.*

itance, nor power of religion, nor sensible working of godlinesse in them, nor any evidence of the new birth, nor the Image of God imprinted on their soules: the diuell mocking them with the shadow instead of the substance; such are all hypocrites, whereof there are abundance; and men of civill life onely, which because they deale justly, pay every body their owne, and do no body any harme, and none can detect them of any grosse matters, therefore thinke they have gotten a goodly life by the end, which will
carry

carrie them thorow to heaven: thus by these shewes the divell keepes them from a good life indeed; giving them the shels, but deceives them of the kernell: as when they shall come to bee opened, they shall see; Oh how will they cry out! wo and alas how are we cheated!

Secondly, by shewes of holinesse in particular actions, for the infernall broker the divell upon a good pawne, that is, the soule, will helpe men to the stolne livery cloake of holinesse and vertue: as Fidlers and Players get some Noble-

In particular.

a 1 Sam.
13.13.

b Mat. 14.
9.

c Joh. 5.16.

d Mat. 23.
14.

e Act. 5.

f Joh. 12.6.

mans coat, that they may not be knowne to be, what they are by stature. Thus *Saul* ^a under the pretext of Religious sacrificing, was drawne into disobedience. *Herod* ^b under shew of conscience, and keeping his oath, to murther *John*. The Jewes ^c under seeming care of keeping the Sabbath, to persecute Christ. The Pharisees ^d under the cloake of long devotions, to devoure widowes estates. *Ananias* and *Sapphira*, ^e under shew of bountifullnesse to the Church, into grosse lying, and dissimulation. And *Judas* ^f under colour

colour of care for the poore, into damnable covetousnesse.

Nay so cunning is the divell growne, that he will sometimes resist goodnes with true goodnesse indeed, by an unseasonable interposition thereof to disturb an holy action: as to be reading the Scriptures, or a good booke, while the Word is in Preaching to us; to talke of some good points of a Sermon in time of the Sacrament; to bee asking some good questions when we are joyned in Prayer; to occupie the minde in some sequestred,

*Resisting
goodnesse
with good-
nesse.*

(bee it holy) meditation, when we are met for Christian conference, and such like. For as the Lord brings good out of evill, so the divell brings evill out of good; nay turnes good into evill.

Parish. This snare is cunningly twisted, with a fine thred indeed: but are these all the meanes hee useth against an holy life?

6.

Delays.

Past. No, for if none of the former feats will doe the deed, then sixtly, hee will trie what he can do, by whiling men off with delais; what! would you have true godlinesse, and repent indeed?

indeed : well, you shall, all
in good time, no haste: you
have many yeares to live;
time enough hereafter; in
space comes grace: thus by
delayes he keepes men off
from entring upon a holy
course, knowing that the
longer it is delayed, the
more still for his advan-
tage; for it may bee that
houre may bee overslipt,
wherein grace might have
beene had; and after, the
heart (by Gods just judge-
ment) may be given over
to an everlasting hardnesse
and impenitencie: the very
losse of minutes may bee
unrecoverable, or else the
habituall

habitually practice and custome of sinning: or else sicknesse and old age will make them more uncapable of a change, and holy life: for if the diuell be too strong for men, that they cannot breake loose from him, when their understanding, memory, wit, spirits, are most fresh, and lively, shall they thinke they shall bee too strong for him, when all is decayed, and they grown weaker? Oh madnes and folly!

Or it may be, death may cut them off before their time they thought on to get godlinesse in, and then they

they fall short, and in the divells mouth ; all this he knowes well, and therefore will still make them fooles with delay.

2. As also secondly, some he tempts with puttings off of particular duties in an holy life; as hearing the Word, receiving the Sacrament, family duties, secret prayer, meditation, examination, &c. another time will doe as well; you may have more leasure, more minde to it; you have other businesse now, &c. These are Satans wiles, for he knowes that delay breeds neglect, neglect distaste,

*Putting off
good duties.*

staſte, backſliding; oh fearefull ! as alſo by neglecting once, there will grow upon us a loathneſſe, and fearefulneſſe to come into Gods preſence the next time, as trewants to come to ſchoole.

Parish. But have we no helpes, and remedies to countermine him, in all the forenamed plots of his, againſt an holy life ?

Past. Yes that wee have; wee want onely grace and ſkill to uſe them.

Fiſt, concerning miſconceits of it, we muſt have through-acquaintance with a godly life indeed; and know

Sixe remedies for holy life.

know that is not impossible, but *Plaine to him that will understand*, Prov. 8. 9. not uncomfortable, for *these wayes are wayes of pleasantnesse*, Prov. 3. 17. not singular, for *we have a cloud of witnesses, and examples*, Heb. 12. not a tedious toyle; for *Gods Commandements are not grievous*, 1 Job. 5. 3. not ungainfull, for *godlinesse is great gaine*, 1 Tim. 6. 6. but the very happiest life of all; *Having the promise of this life, and of that which is to come*. 1 Tim. 4. 8.

As for discouragements, you must remember our
Saviours

Saviours words, *Mat. 5. 11.*
*Blessed are you when men
 shall revile you, and perse-
 cute you, and shall say all
 manner of evill against you
 falsly for my sake.*

3.

As touching things un-
 lawfull, there is an ap-
 proved good remedie, tri-
 ed and used by *Joseph* ma-
 ny hundred yeares agoe;
*How can I doe this and sin
 against God? So wee; is not
 this sinne? what should I
 get by it? will it not be bit-
 ternes in the end? Be wise,
 oh my soule, sinne not; an-
 swer the tempter, as the
 Witch to Saul, wherefore
 seekest thou to take mee in a
 snare*

1 Sam. 18.

9.

snare, to cause mee to die?

Concerning abuse of
our libertie to excesse, in
things lawfull, the helpe is,
Be sober, be vigilant. 1 Pet.
5. 8. not suffering our hearts
to take their fill of these
things; we must be sparing,
and rather nibble on them,
than devoure them with
open mouth; and then wee
shall as the subtile fish, take
the baite and leave the
hooke, that is, we shall en-
joy lawfully the good
things of this life, and leave
Sathan behinde, that was
hid in them; for sobriety
is a good helpe to watch-
fulnesse: one that is drunke
is

4.

is no fit man to bee a senti-
nell.

5.

Concerning emptie
shewes of holiness, know,
that a faire face, and foule
heart, is abomination to
God; and to thinke that
these will serve, is as ridi-
culous, as for one to thinke
to live by the sight of
meate, or smell of money,
or shadow of apparell han-
ging on the wall, or a pain-
ted house to keepe him
from winde and weather:
Remember, *Gen. 17. 1. Bee
thou upright: and Psal. 119.
80. Let my heart be sound in
thy Statutes, that I bee not
ashamed.*

As

As for the hindering of one good action by another; comming in unseasonably, resisting goodnesse with godlinesse; this is the divell in the likenesse of godlinesse, which is most dangerous; and therefore *whatsoever thy hand findeth to doe, (i. e. that ought to be done) doe it with thy might, Eccles. 9. 10.*

As touching delayings; do as *David* did, *Psal. 119. 60. I made hast and delayed not*; and be well assured the present time is most acceptable to God; *Behold now is the accepted time, 2 Cor. 6. 2.* Late repentance may prove

prove like lateward fruit, that wants time to ripen kindly, and so sets Gods teeth on edge against it.

For particular holy duties, doe not deferre them from one time to another; give not the divell one foot of ground; not an haire bredth of time; for hee will outrun us, though wee give him no ground (unlesse the Lord plucke us on, as the Angels did *Lot*) much more then, if wee give him any ground, though but an hand-breadth.

Gen. 19.
16.

*The sixth
sort of Sa-
thans temp-
tations.*

Parish. The next (as I remember) you propounded the temptations of evill thoughts;

thoughts; what say you of them?

Past. With these Sathan pesters mens minds, thicke and threefold; they come upon us as thicke as moates in the Sunne; indeed they are innumerable; who is able to tell all the evill thoughts that come into his mind but one day, from morning to night? much lesse then all his life: but yet for a taste, they are either concerning God, or our neighbours, or our selves.

First, of God, thoughts of blasphemy, to murmur, and grudge, and to speake against him in our hearts; thoughts

Evill thoughts.

See Perkins Treatise of imaginations.

of God.

thoughts of Atheisme, as to thinke there is no God, that hee is not present, sees not, cares not though wee do evill; or if he do, yet he likes us well enough for all that; that his word is not to be feared; not to obey it; that it is in vaine to serve him, &c. thoughts of distrust, as God doth not regard me, will not helpe me, nor save mee, &c. Many such.

*Of our
neighbour.*

Secondly, evill thoughts of our neighbours; as of contempt, disgrace, malice, revenge, envie; of evill surmises and suspicions; to deceive him, and get unjustly

justly from him many wayes,&c.

Thirdly, of our selves, as thoughts of pride, selfe-conceitednesse, selfe-wildnesse, not to yeeld to any; and thoughts of sufficiencie of our owne knowledge, righteousness, goodnesse, &c. Also of security, that we are safe, and out of all Gods danger, yea in evill doings: another while of despaire, &c. with innumerable more, lustfull thoughts, and such like.

Two things the devill seekes to effect by evill thoughts: first, to corrupt us, and poyson our soules with

3.
*Of our
selves.*

•I

2.

with them, by liking and approving of them in the least measure: secondly, at least to interrupt and disturb us in well-doing and good actions by them: thus doth he often by worldly, nay wicked thoughts, trouble our mindes, and put us out in holy duties: and if he cannot prevaile with evill thoughts, then sometimes by good thoughts, but impertinent to the businesse in hand, and unseasonable; and therefore in this case become evill; as meate is good, but evill when it choakes a man; and apparell a good thing, but evill when

when it helps to drowne
a man: of these good
thoughts for matter, but
evill being unseasonable,
when they are suggested
tous, we may say, as *Hushai*
of *Achitophel*, *Thy counsell*
is not good at this time.

Parish. What remedies
against evill thoughts?

Past. First, keepe them
out at staves end; and bee
sure open not the doore
unto them, that is, take heed
the heart yeeld not, and so
become accessary and guil-
tie; for *the heart that devi-*
seth wicked imaginations,
is one of the seven abomi-
nations unto G O D, *Pro.*

F

6.18.

2 Sam. 17.
7.

3. Remedies
against evill
thoughts.

6.18. but (as *Elisha* said, 2. King. 6. 32.) looke when the messenger commeth, shut the doore, and hold him fast at the doore; is not the sound of his masters feete behinde him?

Secondly, be well seasoned with the sound knowledge and love of GOD, and love of your neighbour; for wee can hardly entertaine an ill thought of one we love well: and with the thorow knowledge of your selfe; so you will not easily entertaine thoughts of pride, selfe-sufficiencie, &c. but see your selfe emptie, and unworthy

worthy ; and will be ready to say with *Job*, ch. 42. 6. *I abhorre my selfe:* and with *David*, *Psal.* 22. 6. *I am a worme.*

3. Let your heart be well planed and smoothed with the efficacy of regeneration, and then *Sathan* cannot so easily catch hold on you ; else if you be rough, and rugged still, a knotty piece, as nature yeelds, hee will soone fasten, and hook these temptations upon you every where, and any way, even at pleasure.

Parish. Which are the next kinde of *Satanicall* temptations ?

*The seventh
sort of Sa-
thans temp-
tations.*

Past. They may be called futable temptations; because hee fits them to us, thereafter as he sees us most inclineable; or as he thinkes may be, either in regard of place, present condition, or naturall disposition.

First, for place, thus he set upon our Saviour; (but him he found true steele against him) hee tempts him in matter of food, in the wildernesse, not in the populous citie; hee tempts him to vaine-glory, in the populous citie on the Pinnacle of the Temple, not in the wildernesse: Thus *David* was tempted to adultery,

dultery, walking idly on the house top, & *Bathsheba* before his eyes; but to the slaughter of *Nabal*, and all his house, when hee was in his weapons, chafed in his minde in the wildernesse; thus in company he tempts, to do as others do, though evill; alone to secret filthy facts that blush at the light.

Secondly, for present condition; thus he set upon *Lot*, to commit incest, when he was in drinke, whom, if he had been sober, he could not have overcome; but he knowes hee can make any thing of a drunkard to serve

his turne, a blasphemmer, whoremonger, murtherer, what not? Thus he tempts the rich man to lavish out in prodigall expences, not (lightly) to pilfer, creepe in at windows, &c. but the poore man to pilfring, not to great and brave expences; he will not so shoote away his arrowes in vaine, but as neere as hee can hee will so shoot them, that they may hit and sticke.

Thirdly, for naturall disposition, hee knowes what temper we are of, and how inclinable in regard therof, and so frames his temptations accordingly; knowing that

that hee can most easily overthrow us that way, that he sees us leane most unto: as an house or tree, looke which way it leanes, that way it is most easily overturned, and most likely to fall: a little twitch will do it, when wee are coming on alone. In this kind of tempting us, hee hath the streame of our naturall inclination to helpe him: hee sailes with winde and streame, and therefore most likely to have quicke speed.

Thus melancholike persons hee tempts, with sad perplexed thoughts, and

terrors, terrible apprehensions, and dreadfull dreams, with carking care for the world sometimes, feare of wants, with solitarineffe, to draw them to desperate attempts; as to drowne, or otherwise to make away with themselves; with unsociableneffe, to refuse good company, yea holy meetings, and the assemblies of Saints.

Cholericke persons, because hee knowes they are of a hot temper, hee seekes to set them all on fire with wrath, and rage, and blows them up into a flame of railing, reviling, cursing; yea

yea of blowes, wounds, murder, and also to hastinesse, and rashnesse, which doth nothing well; yea sometime to unwarrantable and preposterous zeale; as *Peter* to slash and cut.

They that are of a pleasant disposition, given to mirth, and lightnesse, hee tempts to overshoot themselves, by too much company-keeping, merry-making, jollity, lightnesse, &c. And as that is true, that when a man is most merry, hee is neereft danger; so these of all others hee soonest gives a fall, by how much they tread more

lightly than others, as the least touch on the toe when one is running, and the least stub in the way when one is on his gallope overthrowes him. Those of the fourth temper, being of an heaue mold, because of the predominance of cold and moyst: he tempts with dulnesse, sluggishnesse, and so to idlenesse, whereto when hee hath brought them, hee can worke them like waxe to his owne will any way; for it is impossible for an idle body not to be euill, for in doing nothing he learns to doe, and so to be euill.

*Impossibile est
otiosum non
esse malum,
nam nihil
agendo discit
male agere.*

Parisk.

Parish. Have we any remedies against these temptations, that are thus cunningly fitted and shaped to our inclinations?

Past. Yes, the best way is to catch Sathan in his owne craft, and take him in his owne snare. First, wisely observe which way you are most inclinable, and what sinnes you are most subject unto: and then secondly, bend all your strength, to fortifie your selfe well there; that you may bee supported from falling that way, and into those sinnes that you leane most to; set your shores

*Remedies
against.*

shores to hold up most on this side, that is, most frequent and fervent prayer to God; keepe a double watch over your heart, and bee double-charged with good proofes and arguments out of the Word of God, against these finnes especially.

Parish. What say you of the next sort? why do you call them methodicall temptations?

*The eight
sort of the
diuels temptations.*

Past. Because the diuell herein observes a certaine method, proceeding orderly, and by degrees, from smaller matters to greater; and so the Apostle stiles them

them, *Ephes. 6. 11.* artificiall, or methodicall wiles.

μεθοδικας

Thus the tempter works; first, hee beginnes with moates, that can scarce bee discerned, they are so small, (unlesse it bee by a very cleare Sun-shine of the Word) that is, things questionable whether they be sinnes or noe; but after by degrees hee comes to beames, great and grosse sinnes that may be quartered; which if hee should tempt us to at the first dash, would strike such an horror into us, that wee should flie from them; He thinkes it no wit to begin to enter us with

with the but-end of the wedge; and as we see some find a just horror in leaping downe from some high tower, yet may be perswaded to descend by staires into the bottome, so Satan toles men on hanfomely, step by step, which may be called the ladder of hell: as *Jacobs* was the ladder of heaven, for hee looked upward, but this downward. Thus was *Achan* tempted to the execrable thing; hee saw, hee coveted, hee tooke, he hid. So *David* to forbidden *Bathshebah*, by dissimulation, drunkennes, murther. So *Salomon* first
to

Jos. 7. 21.

2 Chro. 9.
21.

to toyes and vanities, Apes
and Peacockes, then to ex-
cessive lusts, last to idola-
trie, with many more ex-
amples, as *Peters* deniall,
&c. So now adayes, Sa-
than tempts men to theft;
first to pence, then to
pounds; first to breake
hedges, then houses; so
to swearing, first by an o-
ver-common use of preci-
ous faith, and troth, then to
counterfeit oathes, lastly
to full and foule mouth'd
oathes indeed: so to adulte-
rie, first by wantonnesse,
then unseemly meetings,
and uncomely gestures,
lastly to lewdnesse, and
common

common dishonesty : thus also to lying, first in jest, then in craft, by equivocating, after to grosse lying, and impudent facing ; thus also to gaming, and thus to ill-husbandry, with many moe.

Herein the diuell deales like a skilfull Log-cleaver, that first enters his worke with a little wedge, then comes on with a bigger, but at last chops in his reacher, which makes all split, and flie asunder : so the diuell first enters us with an evill thought, or motion, then inveigles us with delight ; so drawes us on to

to consent, from consent to the act, from the act to the accustomable practice and habit of sinne, from an habit to boasting of it, from boasting to defence, from defence to hardnesse of heart, & *an heart that cannot repent*: thus splitting mens consciences, he makes wofull wracke of their soules; so that if he can but winde in his crafty head, he cares for no more, let him alone to get in the rest, and looke for no other but the whole divell to follow after; for though the beginnings of sin bee somewhat shamefac'd, mannerly, and modest,

Rom. 2. 5.

modest, yet the progresse is more bold and audacious, and the latter end impudent, grosse, and shamelesse, even as *Salomon* speakes of the words of a foole, *The beginning thereof is foolishnesse, but the latter end thereof is mischievous madnes, Eccles. 10. 13.*

Parish. This is very evident, in common practice: but what helps have wee and remedies against these temptations?

I.
Foure remedies.

Past. If you would escape the danger of this snare, you must take heed of, and resist the very first beginnings of sinne, crush them in
in

in the shell; (as you would do Cockatrices egges) for then are they at the weakest, and you at the strongest, and therefore most likely to prevaile against Sathan in them: Resist Sathan at the first; for it were no wisdom to let an enemy alone to close, or come within us to binde us, and then thinke to bee more able to rise up, and give him the foile; no, that should be done at first. And bee well assured, that the least leake of sinne lets in a sea of miserie; as a little pricke of a thorne may bee the losse of a limbe; nay if
you

you bee wise, if any thing doe but looke like sinne, beware of it; *Abstaine from all appearance of evill,* 1 *Thess.* 5. 22.

2. Know well, that sinne, bee it never so little, the least that can be imagined, helped to put Christ the Sonne of God to death, (for if he had died for none but great sinnes, we should have bin damned for little ones) go to then; think thus with thy self. What! shall I crucifie Christ a little? shall I pierce his heart a little? shall I torment him a little, who hath suffered so much for mee, yea infinitely, that

I

I might not bee tormented for ever ? O heart be not so hard, oh deale not so unkindly with thy loving Saviour.

3. Consider, let finnes be never so small, yet to make conscience thereof is no small matter ; nay it is a great gift to bee conscionable in the smallest finnes ; (remember ; *well, good servant thou hast been faithfull in a very little,*) and yet the lightest sin weighs downe the whole world ; for it cannot countervaile, nor make satisfaction for the least sinne.

3.

In minimis fidelem esse magnum est.

Luk. 19. 17.

4. Consider, that the
divell

diuell can keepe hold of your soule, by a small sin, as a bird may be held in the cage, by a small thred twisted about her claw. Let him not therefore take hold on you by any sin, nor the least degree thereof as nigh as you can: or, if hee have, yet get loose with all speed; for the sooner the better, and more for your ease, as it is with a limbe, or legge out of joynt, &c. If you have plaide the foole, and followed Sathan downe a step or two, yet let him not make you tread one step lower, though hee 'should offer you the world to doe it,

it, or threaten to breake your necke, if you would not, but rather be scrambling up againe as fast as you can.

Parish. I pray let us heare something of the last kinde, which you call yeelding temptations; what are they ?

*The ninth
sort of the
devils temp-
tation.*

Past. They are those wherein Sathan seemes to yeeld, and condescend unto us, in letting us have our owne wills, and getting loose from him in some sin, whereby hee held us in bondage before; nay wee shall have what we will, he seemes to become kinde to
us,

us; and willing to doe any thing for us; but yet all this shall bee for his owne further advantage, to get stronger hold and possession of us, and to get our soule into the bargaine; for that is the onely merchandise that he trades for; hee will bee content to cringe, and crouch, (as they say of Camels to take up their burthen) till hee hath gotten you on his backe, and then he will run away with you to perdition.

First, he seemes to let go his hold, and give in, to let men breake loose from him, in leaving some sinne,
as

as prodigality, and waftfull spending, that he may take faster hold on them by another; as by covetousnesse, because hee perceived hee had but slipperie hold before; so others, to get loose out of ignorance, to fall into damnable errors and heresies, and cavillings against the truth; others out of open prophane life, to fall into dangerous Schismes, Anabaptistrie, Judaisme, &c. and many such like.

Herein he deales like a skilfull Fencer, who gives backe, but till his combatant have beaten himsele

G

out

Jof. 8. 15.

out of breath; and then hee
turnes againe upon him,
and winds him which way
hee lifts: or like a cunning
Fisher, who having
stricken some great fish,
lets him play up and down,
till hee have tired himselfe,
and then takes him up at
his will: not unlike the war-
like stratagem used by
Joshua against *Ai*, seeming
to flie, as though they were
beaten, till the ambush had
taken the citie; but then
they turned againe, and
made wofull slaughter: so
the divell will give backe,
and seeme to flie in one sin,
but hee will come againe
upon

up us, with a fresh supply in another, and murther our soules, if wee take not the better heed. So our Saviour tells us, *Luk. 11. 24.* *When the uncleane spirit is gone out of a man, &c. hee saith, I will returne whence I came; then goeth hee and taketh seven worse spirits than himselfe, all which enter and dwell there, so the last state of that man is worse than the first.*

Secondly, he yeeldingly tempts men, by intising them to seeke, and bee beholding to him for helps and courtesies; which he is very forward to afford

G 2

them,

2.

them, having a further reach, viz. to hooke in their foules; thus he will helpe men to their lost goods, if they will but seeke to the Wiseman, that is, the divells Chaplaine; or if they bee bewitched, they shall be unwitched againe, or if any of their cattell, they shall but burne one of their company, and all shall bee well. He will doe any thing for them; but thus hee will get their hearts, by making them beleeve, that these are good meanes, and hee a good divell, and that it is good seeking to him, better than to goe to God by prayer. So

So he will helpe men to wealth, (if God doe not crosse him) but it shall bee by lying, glosing, dissembling, deceit, swearing, forswearing, forgerie, and such like, there is the soule gone into the match; and to favour with men, but with man-pleasing, and the losse of a good conscience.

Parish. What remedies against these yeelding temptations?

Past. First, take heede, lest the forsaking of one sinne, bee not the embracing of another. I give you the same advice that wise Physitians give men concerning

I.
Two remedies against them.

cerning bodily diseases; beware lest the recoverie of one disease bee not a lapse into another, as bad, or worse; as the recovery of a quartaine, a falling into a drop sic, scurvie, consumption; a man recovered of a feaver may die of a jaundise, &c. so for sins the diseases of the soule: when you thinke you have overcome Sathan, in renouncing some one sinne, and that hee is departed from you, yet feare, and suspect lest he returne againe with a fresh supply, and more strongly provided to set upon you in another; and be

be you provided for him accordingly.

Secondly, justly mistrust, and refuse the divels courtesies and profers of kindnesse of what sort soever; take no manner of kindnesse at his hand, for hee meanes not well; but as *Saul* gave *Michal* to *David*, to be a snare unto him: remember that the very kisses of an enemy are deceitfull, *Prov. 27. 6.* and know for certaine, that when any benefit is offered to you by finne, that is the very profer'd kindnesse of the divell; accept not of it therefore, if you love your owne soule.

27

ἐχθρῶν ἀ-
δωρεὰ δωρεὰ.

1. Sam. 18.

21.

Parish. Well, thus farre we are safely come now, by the good providence of our God; and have passed the pikes, the dangers of Satans troupes: what are we now to meete withall next?

Past. Next, we shall have something to doe with the world; but cheere up, faint not, and hearke what our Saviour saith, *Bee of good cheere, I have overcome the world, Joh. 16. 33.*

*The world,
what ene-
mie.*

Parish. O Blessed word! then I hope we shall do so too: but what meane you by the world? what kinde of enemy is it? and how doth it tempt?

Past.

Past. By the world wee meane the things of this world, whereof Saint *John* 1 Epist. chap. 2. 16. makes three sorts, viz. *The lust of the flesh*, (that is, carnall delights, and worldly pleasures) *the lust of the eyes* (that is, worldly wealth) *and the pride of life* (that is, earthly honour, dignities, and preferments :) so then briefly by the world, understand worldly wealth, honours and pleasures.

This world (through our corruption) is a fawning, false, and flattering enemy to us; like a filthy witch that enchants men

G 5 that

*Lactan. Inst.
lib. 2. cap. 1.
Ipsi sibi re-
nunciant,
seque homi-
num nomine
abdicant, qui
non sursum
aspiciunt, sed
deorsum.*

that they are not them-
selves, but become like the
drunken-man that knowes
not what he doth. An * an-
cient Divine many hun-
dred yeares agoe said, *They
renounce their Christen-
dome, and disclaime the
name of men, which looke
not upward, but downeward;*
which the world makes
them do: or it is like a base
Curtesan, that with her
faire lookes and false flat-
teries inticeth men in to
her, but when shee hath
got them in, pickes their
purses, and cuts their
throats, like the Harlot,
*Pro. 7. 10. In an harlots at-
tire,*

ture, (so the world, all for
shewes and out sides) *subtill*
of heart, lying in waite at e-
very corner, that with her
faire speech caused the foole
to yeeld, till a dart stricke
through his liver, &c. v. 10.
12. 21. 23. Nay though the
world flaunts it out like a
Lady of honour, yet is she
even a common strumpet,
common for every body,
that will make use of her,
or set their minde on her,
they shall have her good
will, (bee they never so
base) to bee in love with
her, and to enjoy her.

Now to shew you how
the world tempts us, thus
conceive

*How the
world temp-
eth.*

conceive it. In all those forenamed temptations, whereof wee have heard, and whereby the diuell ensnares men, shee hath a stroake as well as the diuell; and no marvell, being a tributarie to him, and confederate with him.

I suppose you would be loath we should goe backe againe, the same way wee came, to shew you how in particulars; it would be tedious; I will therefore content my selfe, with what hath beene spoken thereof; onely I advertise you to observe those remedies well, and so you shall no lesse

lesse escape the worlds danger than the divels, in all those snares: but yet besides, shee hath some more peculiar deceits; some whereof I will very briefly acquaint you with.

First then, she goes about to deceive us with false & counterfeite wares; tempting men to thinke, and overcome thousands with perswasion, that these are very excellent, glorious, and goodly things; and that it is no lesse than an happinesse to have them.

Six temptations of the world.

For which purpose, she sets a marvellous glosse and glistering

Jud. 5. 25.

glistering goodlineffe on them, to dazle mens eyes, and bewitch their hearts; to account them such things indeed: dealing herein not unlike as *Jael* did with *Sisera*, she brought him a service, in a *Lordly dish*, but meant his braines should pay the shot.

Oh how many are bewitched with a false opinion, and conceit of worldly things! thinking that good store of silver and gold, fine apparell, stately fine dwellings, rich furniture, feasting and good cheere, mirth and jollitie, beautiful women, and their pleasures,

fures, also great respect, and estimation in the world & such like, O what brave and sumptuous things are these! yea the finest things that are, and most to be desired; whereas it is nothing so; for they are all but base borne things, and of an earthly breed, not heavenly, & the truth tels us, spiritual things are the *substance*, *Pro. 8. 21.* they are but *shadows*, *Psal. 39. 6.* nay *nothings*, *Pro. 23. 5* nay worse, even *vanities & vexations of spirit*, *Ec. 1. 2. 14.* *thornes*, *Mat. 13. 22.* *snare*s and *dangerous* matters, *1 Tim. 6. 9.*

Par. Then it seems they are something. *Past.*

Luk. 16.
11. and
Mat. 6. 19,
20.

Pro. 14. 13.

Eccl. 2. 11.

Past. They are not meere nothing at all, I grant, but nothing to that they make a shew of; they are not the things they seeme to bee, viz. not true treasures, as witnesseth our Saviour: nor true pleasures, for they end alwaies in a despised lothednesse, and sorrowfull heavinesse: *The end of such mirth is heavinesse: and Salomon found it so.* Nor true honour, therefore our Saviour saith, *Joh. 5. 41. I receive not honour from men; and blames the Jewes, ver. 44. for seeking honour each of other, and not that which comes from God.* So then

then these earthly things are not unlike faire pictures to the eye, which though they are a substance well coloured, yet are not the things they beare a shew of.

Parish. Men will hardly be thus perswaded of the things they have.

Past. No marvell, for till men bee enlightned with heavenly wisdom, they are childish and foolish; and you cannot perswade a child that his gilded gay toy, or hobbyhorse-bells are not gold indeed, or to take a piece of true gold for them.

Secondly,

Secondly, the world tempts men, by making them thinke they should be so well, if they had these things, and so well satisfied, that they would desire no more: O how much good they could and would doe with them! and live so comfortably, and serve God a great deale better, &c. All which are delusions; for Gods Word tels us of riches kept for the owners thereof to their hurt, *Eccl. 5. 13.* and that he that loveth silver shall not bee satisfied with silver, nor hee that loveth abundance with increase, *vers. 10.* and that
there

there are men, who know no end of their labour, and riches, and yet bereave their soules of good; and live not the more comfortably thereon, Eccles. 4. 8. and chap. 6. 2. See those places. Nay do not many such live much more unquietly, and distractedly, and serve God lesse, in performing holy duties: now they cannot be at leasure, they have something else to do; when they goe about any good duties, they ever hang in the briers of worldly cares or incumbrances, so that to desire more of the world, thinking that then we should serve

serve God better, is as if a man being to runne for his life, and waxing weary by the way, should clappe shackles on his legges, thinking then to run the faster; the world incumbers us, as *Sauls* armour on *David*; and as *Martha* was cumbered, *Luk. 10. 40. 41.*

Thirdly, shee insnares men to thinke that these things are their owne, sure enough to doe what they will withall, and shall continue with them, no doubt of it, and sticke by them, to helpe them in time of neede; all which are deceits.

For

For first, *wee* our selves
are not our own, I Cor. 6. 19.
much lesse these things; as
he that is a bondman, the
very cloathes on his backe
are his Masters; These
things are but lent us; and
we are indebted to God for
them; *The earth is the Lords,*
and the furniture thereof,
Psal. 24. and, *the silver and*
gold is mine, saith the Lord,
Hag. 2. 8. and, *the land is*
mine, Levit. 25. 23. they are
ours onely to use well, and
no further: and for conti-
nuing with us how can that
bee, seeing riches makes
themselves wings, and flie a-
way as an Eagle? Pro. 23. 5.
and

and so other things fleeting and vanishing, as experience proves.

And as for sticking close to helpe us in neede, first for the soule, they can doe it no good, neither helpe it to grace; as faith and repentance, comfort, &c. when it wants; nor against terrors of conscience, the wrath of God, &c. The soule is as incapable of good by earthly things, as a wooden chest is of spirituall; and for helpe to the body, how little is that? How doth a bagge of gold cure the head-ach, if it bee laid too? or a velvet slipper the

the gout? or a taffetie
gowne the paine in the
backe? or a fatten suit the
ach in the bones?

Parish. But wealth and
money, though they can-
not take, or keepe away
paines, sicknesse, griefe, &c.
themselves, yet will pro-
cure us such meanes, as
shall bee good helpes, and
remedies to us in these
cases.

Past. It is thereafter as
God hath a liking to you;
if he likes of it, such meanes
shall helpe, if otherwise,
they shall doe no good at
all; and yet this is all the
helpe that riches and
worldly

worldly things can afford us in time of need; and is not this a poore matter?

But what helpe afford they when we have greatest neede of all, that is, in the houre of death? Doe they not then altogether give us the slip, and leave us helpleffe? Me thinkes I heare wealth with the rest of his Companions, thus discoursing with his worldly master at the point of death; Well, Master, thus long have I served you, or rather you have served me, for truth is, you have loved me too well, & doted too much upon mee; and therefore

therefore now you are likely to speed the worse; you were my Master in shew, but I was yours indeed, for you did what I would have you, and nothing else: thus farre I have gone with you, but further I neither can nor will; I have nothing to doe in another world; now therefore Master shift for your selfe, for if you goe to the divell, I cannot helpe; I will goe seeke mee a new Master, adieu. Nay (saith his Master) I hope thou wilt not serv mee so, now I have most neede of thee; many a nights rest have I broken

H

for

for thee, many an houre
have I bestowed on thee,
many a meales-meate, yea
many a Sermon, and good
opportunity for my soule
have I lost for thee. *Wealth.*

The more foole you Ma-
ster, who bad you doe so?
not God I am sure, but the
divell, and therefore to him
you must goe I thinke, that
set you a work; or whither
you goe I know not, nor I
care not now; but further to
goe with you I will not.

Master. Nay, I pray thee
say not so, that goes to my
very heart; goe, speake a
good word for me at least,
or answer for mee. *Wealth.*

Not

Not I, nay I am sure you
 shall answer for me & your
 selfe too ; to tell you true,
 I doubt the place is too hot
 for mee, whither you are
 going ; but goe trie Master
 first, how you shall speed,
 and if you can get leave to
 come backe againe, I may
 hap to serve you againe ;
 beleeeve it who lists : looke,
 looke, here comes death
 quivering in your lippes,
 quaking in your joynts,
 staring in your eyes, I can-
 not indure the sight of him;
 Oh draw the curtains, shift
 for your selfe, and I will
 shift for one. *Mast.* What?
 dost thou mocke me, to in-

crease my miserie, and do-
lour: what, wilt thou leave
mee thus in the straights?
Oh that I were to live in
the world againe, I would
care as little for thee as
thou dost now for mee; ah
base vagrant, have I thus
intertained thee like a little
god, all this while for this?
Oh all yee people of the
world, bee admonished by
mee, if you bee wise; take
heed how you give enter-
tainment to this vaga-
bondly-roging wealth, that
wanders up and downe the
world, going from one
mans doore to another, and
never continues long in a
place;

place; for if you trust it too farre, and make too much of it, it will pilfer more from you, than you shall get by it, and rob you of your best treasure, the heart, and run away from you at last, and leave you in the lurch, desolate, and tormented, as it hath now served mee: see, it is gone out of sight and hearing; Lord have mercy upon my soule: but now alas it is too late; I had no mercy upon it in my life, but gave it unto the world, which having had the pleasure of it, now casts it off; now the Lord will have no mercy

H 2

upon

upon it in death, but sends it to hell; O that ever I was borne.

Aug.

Lo, here is the helpe that the world affords to men in their greatest neede and necessitie. Now then advise you, *whether will you love temporall things, and so passe away with time; or love Christ, and live for ever?*

Parish. Me thinkes the hearing of this, should make every one to take heede of the world all the dayes of their lives: but be there any more kindes of temptations wherewith the world beguiles men?

Past.

Past. Yea not a few ;
two or three more I will
name.

Fourthly , then shee
tempts , and overcomes
thousands in stealing away
their hearts from the living
God, and heavenly things;
& this she doth under pre-
tence of great kindnes, lay-
ing open her two breasts, of
pleasure and profit, to us,
and suckling us therewith,
or rather enchanting us; for
while she thus bestows her
selfe upon us, she seekes in-
sensibly to steale away our
hearts ; and mightily pre-
vailes with many ; for the
more we have of the world,

4.

H 4

the

the more it will have of us, and our heart, if wee looke not the better to it.

Herein being not unlike unto the *Usurer*, who under pretence of kindnes, imparting himselfe and his helpe unto a man in neede, by lending him money, eates up the man, and devours his estate; and all in kindnesse you must imagine. And even as *Dalilah* never ceased lulling of *Sampson* her paramour, and collouging with him, till shee had got his heart, to take away his life, right so deales the world with us; the heart is that

that shee aymes at, and therefore will get to sit as neere it as possibly she can, to draw the more affection to her selfe, and the more from God; as the underboughs, and suckers on a tree, the nearer they are the roote, the more sap they draw from the prime branches. Many tempting smiles also the world casts upon the heart, whiles it solicits, the better to inveigle us to love her, care for her, joy and delight in her, desire her more, yea to put confidence in her, in a word, to cast away our soules upon her.

H 5

Fifthly,

5.

Fiftly, the world inticeth us to give her the prioritie of our service; ſhee ſtrives with God for the place, and will be ſerved before him. The world muſt have our youth, God our old-age; the world our health, God our ſickneſſe; the world our ſtrength, God our weakenefſe; the world our faire daies, God our foule dayes: when we cannot tell what to do elſe, then to goe to Church will ſerve turne. What (ſaith one) doe you thinke that I will loſe ſuch a faire day as this at plough or harrowes, carting, &c. to goe to

to a Sermon? (for you must know, they thinke the time meerly lost that is spent in Gods service) Thus the worlds plough, harvest, market, or any other businesse, if it come in the way, must bee tended before Gods, that is, his word and worship; as those in the Gospell, one had his *farme*, another his *yoke of oxen*, a third his *merchandise*, a fourth his *Bride* to looke after, rather than the Lords heavenly feast: and men thinke there is very great reason for it, for else how should they live? they should be undone; What!
hath

Mat. 22. 5.

Luk. 14.

hath God provided so ill
for your living in this
world, that either you must
serve the world before
him, or else you cannot
live? What! is it reason
this pranking world should
have attendance, before
the Lord that made you?
yee fooles and blinde, how
hath it bewitched you?
Nay know this, that God
must have the Senioritie,
for he is the greatest Seni-
or, the Ancient of dayes,
Dan. 7. 9.

Nay not onely the
worlds worke, but even
her very play and pleasure,
as cards, dice, tables in
many

many mens houses take place before religious duties; hawking, hunting, bowling, and the like, before prayer, hearing the Word of God, &c. Ah, filthy strumpet, who will not plucke downe this painted Jezebel, that perkes up thus malepertly above the Lord, and throw her out as dirt, and dogs-meat? *Who is on my side* (saith the Lord) *who?* cast her downe. So did the Apostle, counting all as drosse and dung in comparison of Christ, Phil. 3. 8.

Lastly, the world doth tempt us, by her crossing
and

and thwarting the manner of Gods proceedings; shee frownes on them whom God favours, and becomes an hard stepdame to them, and smiles on them that God frownes on, to draw us to thinke that God doth so to bring us into a dislike of the Lord, and his dealings as hard and unjust.

As also shee inticeth us, the more the Lord bestowes on us, the lesse to returne to him, of love, obedience, thankfulnessse, and the more hee doth for us, and bountifully deales with us, the lesse to serve him; as is usually seene,
when

when men are fullest, their serving of God is leanest ; who can find in their heart to bee in love with this squint-eyed world, that lookes thus acrosse to the Lord in his doings, and makes us do so too ?

These are some of the snares, wherewith the world intangles us, and overcomes many ; heapes lie upon heapes, but who is able to lay open all ?

Parish. Alas, what remedies have wee against these deadly delusions ?

Past. Saint John tels us, this is the victory that overcommeth

I.
Foure re-
medies a-
gainst the
worlds temp-
tations.

commeth the world, even our
faith, 1 Job. 5. 4 which thus
you must use, first, you
must verily believe, and be
thoroughly perswaded that
these worldly things, yea,
the very best of them, are
such, as God tels us they
are, viz. shadowes, vani-
ties, thornes, snares, hurt-
full, & dangerous (through
our owne corruption) to
our soules; for the reason
men are so bold with them,
and embrace them with all
their hearts, and full de-
light, is this, because they
beleeve not God that they
are such things, so dange-
rous; their monies, goods,
lands,

lands, preferments, honours, pleasures, delights, &c. they thinke there is no harme at all in them, but all very good, though G O D say the contrarie.

2. You must beleeeve, that spirituall and heavenly things are farre more excellent, no comparison, as namely, the riches of grace, holinesse, glory, our spirituall honours, and heavenly priviledges, spirituall joyes and pleasures of a good conscience, and communion with God; which but a few beleeeve, though they acknowledge it with their tongues; and so long
the

2.

3.

the world holds them fast.

3. You must beleeve that these most excellent heavenly things are yours, if you bee regenerate, that you have as good a right unto them, and interesse in them, as any man hath in the land hee holds; then shall you relish such admirable sweetnesse, and finde such inestimable gaine in them, that the charmes of the world shall not be able to worke upon you, nor worldly things take possession of your soule, the roomes being thus afore taken up for God.

The second remedie against

gainst the worlds temptations is, you must be very carefull to keepe your heart chaste, and close to God; let it not be defiled with spirituall whoredome with the world, in powring out your love upon it; for if you do, you can neither love God, nor bee beloved of him. Remember alwaies that saying of Saint John, 1 Epist. 2. 15. *Love not the world, nor the things that are in the world, if any man love the world, the love of the Father is not in him; and 4. 4. Whosoever will bee a friend to the world, is the enemy of God.* And be sure, what

what smiles soever the world casts upon your heart, it will owe you a displeasure; keepe therefore this castle your heart strong against this enemy, for if the castle bee once taken, all is gone, and under command; *keepe your heart above all keeping, Pro. 4. 23.* And when the world shall come scraping for a roome in your heart, cut her up short, and tell her your heart is bespoken long agoe by him, that hath most right unto it, and is best worthy of it, the Lord God; *My sonne give me thy heart, Pro. 23. 26.* And that
which

which is said, *Psal. 62. 10.*
If riches increase, set not your
heart thereon, concernes also
all other worldly things.

For this purpose, gird
up the loines of your mind,
1 Pet. 1. 13. i. e. trusse
up, and gather up your
thoughts and affections,
that they may not hang
drayling, and dragling up-
on the earth: take heede
you minde not these things
too much, nor occupie
your thoughts too much a-
bout them; for the more
you thinke of them, the
more will your heart in-
sensibly be drawne after, to
a love and liking of them;
for

Phil. 3. 19.

for our minding & studying on these things is like the needle that pierceth into them; our affections are like the thred that drawes after, and fastens us to them: and which way the wheels run, that way they draw the charet after, such connexion is there betweene the cogitations and affections; and *their end is destruction, who mind earthly things.* Minde heavenly things more, for if the world have lockt up your heart close to it, how shall you get loose from it, and be willing to leave all, when death comes? O what tugging will there be then?
and

and this know, that the more liberty you give your thoughts & desires to wander after the world, the further you are from God; but contrariwise, God wil keep you in perfect peace if your minde be stayed on him; as he promiseth, *Isay 26.3.*

Thirdly, consider what extreme folly it is, to cast away the soule upon the world; would not hee be accounted a very foole, that should desire but to act a Noble-mans part in royall apparell, upon the stage a quarter of an houre, or to have the fingering, and telling of money all the day, or

or to spend one day in dalliance, feasting and jollitie, which if it might be granted him, he would be contented to lose his life, & be hanged so soone as hee had done? How much greater folly is it then, for the short injoying of the worlds embracings, when the blacke night of death shall come, to have the soule throwne downe into eternall damnation? *O what shall it profit a man, if hee shall gaine the whole world and lose his owne soule?*

Fourthly, bee well contented with your heavenly Fathers allowance for these outward

outward things; who in his
wisedome knowes better
than you, how much is fit
for you: a weake stomacke
cannot digest so much as a
stronger; and a wise parent
will not give a little
childe so great a lunches,
though he cry for it, as an
hungry ploughman; for he
would but spoile it halfe:
let it content you, that you
have that is fittest for you.
Will any body desire for
their apparell, to have the
greatest and largest gar-
ment, that is or can bee
made, or that ever any bo-
dy wore? No, but that
which should best fit them,
I every

every way for their proportion; so should you doe in this case, or else you shall be as childish as a little child of three or foure yeares old, that assayes to put on his fathers bootes.

Consider, you have howsoever more than you deserve; and as your portion is not so large as that which some have, so is it much larger than that which othersome have, who yet are better contented and more thankefull: and there is great reason you should rather feare than desire abundance.

And thus farre now we
have

have reached, and got ground, both of the divell and the world; there remains the flesh: when we have done with it, we have done with all.

The flesh.

Parish. What doe you meane by the flesh? what kinde of enemy is it? and how doth this tempt us?

Past. By the flesh, understand the corruption of nature; called also in Scripture, ^aConcupiscence, ^bthe old man, the ^cbody of death, an ^devill heart, the ^ebody of sinne, a ^flaw of sinne in the members, &c. This is in every one of us that comes into the world; as blind-

a Rom. 7.

7, 8.

b Rom 6. 6.

c Rom. 7.

24.

d Luk. 6.

45.

e Rom. 6. 6.

f Rom. 7.

23.

nesse and vanitie of minde,
wisdome of the flesh, car-
nall reason, rebellion of
will, and wilfulnesse against
the righteousnesse of God,
deceitfulnesse of heart, cor-
rupt conscience, unruly
affections, and unbridled
passions, frowardnesse,
wrath, envie, pride, car-
nall confidence, selfe-con-
ceitednesse, impaciencie,
worldly sorrow, &c. with
an infinite deale more of
such like lothsome stuffe,
wherewith wee are over-
come, in a word, whatsoe-
ver in our nature displea-
seth God; as nothing in-
deed doth please him,
while

while we are in nature ; and till there bee a new nature wrought in us by regeneration : *They that are in the flesh cannot please God, Rom. 8. 8.*

This flesh is an home-bredemie, and false traitor to us, that lies close lurking within our breasts, watching to doe us mischief; not unlike an unhappie dogge behinde a doore, or *David's* familiar friend, that did him all the despight, *Psal. 55. 13.* It diligently observes all the goings out, and commings in of the soule, and knowes all that it doth; it will be of

our privie counsell, and know the greatest secrets of our hearts; and all for this end, that it may disclose us and our secrets to our enemies, the world, and the Divell.

*How the
flesh tempts.*

Thus he tempts us; first, it being a strong allie and confederate with them, joynes with them in all their traines and snares, whereof wee have heard before; it plots with them in all things against us, and betrayes us to them: for they could do us no harme, if wee were true within our selves; but it is alwayes true to them and false to us.

But

But further this flesh becomes an offence unto us, and workes against us in some more particular kinds: first, it is as fewell to the fire, and as very tinder to catch and receive the sparks of hell, that is, the evill motions that are suggested to us, by the world and the divell; thus letting them in (as it were) at the backe doore, that they may prevaile over us and tyrannize in us.

Six waies.

1.

2.

Secondly, having thus received them in unto her, she enters into copulation, and ingenders with them, even with the world and

I 4

the

the divell; mixing her
seede of good-liking, con-
sent, delight, &c. with
theirs of evill suggestions:
then she hatcheth these e-
vill motions thus mixed
together, and multiplies
mightily, bringing forth
an innumerable and mon-
strous brood of sinfull
actions; which are so ma-
ny venemous vipers and
cruell cut-throats to the
soule: and where doe you
thinke is all this filthy do-
ings and defilement com-
mitted: but in the very best
roome wee have, even our
heart, the place which the
Lord our God hath chosen
to

to set his name there, and reserved for his owne peculiar use, to bee as his chamber of presence in our soules; Oh horrible, bold and impudent flesh that darest do thus.

Thirdly, the flesh resists, nay quells, and quashes the good motions of Gods holy spirit in us: *The flesh lusteth against the Spirit, Gal. 5. 17.* and, *quench not the Spirit saith Paul, 1 Thess. 5. 19.* The heavenly sparks of holy desires, how oft are they nipped in the head by the flesh, that they never come to perfection? Oh how oft doth the Spirit of
I 5 grace

3.

grace knocke at the doore of mens hearts by holy motions! but the base flesh that keepes possession within, answers him roughly, giveth him a shamefull repulse, and sends him away with grosse discourtesies.

4.
3. Joh. 9.

Fourthly, it is like to *Diotrephes* that loves to have the preheminance; it strives with God for superiority in our soules, and to have the command over us; to which purpose it beares us in hand, that Gods commands are too too harsh, austere, and rigorous (as the evill servant, *Mat. 25.*

24. Lord

24. Lord, I know thee that thou art an hard man, &c. and, that they are not to be endured; and, God forbid that every one should bee damned, that will not doe so: but contrariwise, that her injunctions are wondrous easie, pleasing, and much for our delight; and therefore to doe what it bids us, it will bee to our ease; make much of your selves, &c. but not to doe what God bids us, no though he threaten, but to pittie our selves, that shall not be unto us.

Fiftly, it tempts us, and overcommeth numbers of men

*False per-
suasions of
the flesh.*

1.

2.

3.

4.

5.

6.

7.

men by false persuasions:
As first, that God will bear
with us, though wee doe
some things forbidden in
his Word, and maintaine
our selves therein: Second-
ly, that none shall see or
know it, when we doe evill:
Thirdly, that we shall ne-
ver come into question for
it: Fourthly, that it con-
cernes not others, and they
have nothing to doe with
it; as if when the house is
on fire, that concerned not
the neighbours: Fiftly, that
they are our foes, that tell
us of our faults: Sixtly,
that wee may part with sin
when wee list: Seventhly,
that

that a few good words at point of death, as, Lord have mercy upon us, &c. will serve to save us; with abundance more such like, and of this kinde.

Sixthly, it spurres on our unruly affections and passions to runne out riot; as anger, rage, revenge, impatency, frowardnesse, sullenesse, and discontentednesse, carnall joy, worldly grieve, fleshly lusts, and such like many, hereby to disquiet our mindes, to distemper and unsettle us in an holy course; yea to drive all grace and goodnesse out of us, and so to over-runne
us

6.

us; as if the enemy can
with his horsemen (such
are our affections) disturbe
and disorder the army, hee
will soone over-runne and
prevaile at will. Thus you
see what this flesh is, and
what it doth, an old man
that is too hard for us all,
too crafty and too strong
for us, haunts every body,
and dogges them up and
downe, tugges at them
every where to pull them
downe, tires and wearies
them; which made the A-
postle (as strong as he was)
to crie out, *Oh what shall I*
do? Rom. 7.24. yea the lusty
young gallants and cutters,
that

that scorne to yeeld to any,
this old man windes and
turnes them as hee list, and
makes very boyes, babes,
and children of them, to
say and doe after him any
thing that hee will have
them, and to say and
doe nothing else; it
would pittie one to see
what fooles hee makes
them.

Parish. What remedies
can you helpe us to, against
these temptations of the
flesh?

Past. First, seeing it is
such a traitor, you must
bring it forth to arraigne-
ment, and doe execution
upon

*Four remedies
against
the tempta-
tions of the
flesh.*

I.

upon it; deale with it as with anemie. Two wayes there are to vanquish enemies; viz. Famine and Fight; both these you must use against the flesh: the meanes whereby it is fed and nourished are like it selfe, carnall; as carnall thoughts and cogitations, carnall desires, affections, pleasures, talke and communication, carnall objects; the calling to minde also of sinfull carnall delights, injuries done us, and wrongs received; as also idlenesse, excesse of sleepe, bodily ease, too much pampering of the bodie, and

and such like; all which are as oyle to the fire, feeding and maintaining this traitorous flesh within us: these things therefore and the like must bee withheld from the flesh, that it may bee as it were affamished; thus it shall languish, grow weake and faint, this is a notable meanes to mortifie it.

As also you must fight against it with spirituall weapons; as the death of Christ by faith applyed to the killing and crucifying of it; and the sword of the Spirit the Word of God, the precepts, threats, &c. therein

therein, must be applyed to the flesh, to the wounding and killing of it; thus must we beate it downe; so did the Apostle, 1 Cor. 9. 27.

* *verum*

I keepe under my body, or beate it blacke and blew with wounds, as the word signifies; (by body meaning this sinfull flesh, or corrupt nature,) and wearie or tire it with beating, as the same word is used, Luk. 18. 5. hereunto also holy fasting in due order and season, is of singular use; and prayer of great force.

2.

Secondly, account it monstrous and unnaturall, to honour the flesh so much

much as to set the crowne on her head, to make her Queene, to take injunctions and commands at her hands, and to follow her dictates; this is like as if you should set a blinde or unruly mad horse formost in the teame: and, *the wisdom of the flesh is enmity against God*; and, if you live after the flesh you shall die, *Rom. 8. 13.* that is, eternally, & have your portion among the damned ones in hell; thinke on that well.

Thirdly, beware you be not subject to such base commanders, as unbridled affections, and head-strong passions

passions are; how shall they well governe you, that have no government of themselves? and bee well assured, the stronger the passions are, the greater weaknesse they are; for hee is not the strongest, nor wisest man that shewes most passion, but hee that subdues it most, *Pro. 16. 32.* bee not therefore subject, but get the masterie over these, curb; and bridle them, keepe them under good government.

4. Fourthly, remember and observe well what the Apostle saith, *Galat. 5. 16.* *Walke in the Spirit and yee shall*

shall not fulfill the lusts of the flesh; that is, order your life according to the direction and motions of the Spirit of grace, by Gods Word, and you shall not be led into temptation, as captive by the snares of the flesh, nor held in bondage thereby; this doe, and you shall be saved.

And thus you are welcome now to your journies end; thanks bee to God, that hath led us along thus safely hitherto.

Parish. Sir, I thank you for your helpe and good company: But I pray what benefit shall all they have, that

that daily make use of these things, and so escape the dangerous temptations of all these our spirituall enemies.

Past. You now see whether such shall come as do so, even into the suburbs of heaven, a sanctified life, where they must bee content to waite a while, till the gate of eternall life be opened to them, by a temporall death; and then they shall be taken in, even into the citie, the celestiall Jerusalem; where *they shall for ever bee with the Lord*: wherefore let them comfort themselves, and
one

one another therewith, and
thinke upon that our Sa-
viour saith, Rev. 3. 23. To
him that overcommeth will I
grant to sit with mee in my
Throne, even as I also over-
came and am set downe with
my Father, in his Throne;
and chap. 22. 14. Blessed are
they that doe his Commande-
ments, that they may have
right in the tree of life, and
may enter in thorow
the gates into
the City.

FINIS:

Behold, Sathan hath desired to have you, that he may sift you as wheate, Luk. 22. 31.

watch and pray, that ye enter not into temptation, Mat. 26. 41.

God bless him that
writ this word
